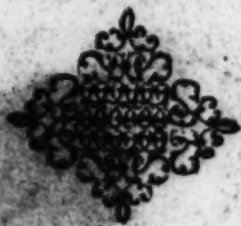
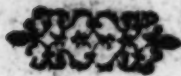




A BRIEFE ANSWERE
 of Thomas Harding Doctor of Diuini-
 tie, touching certaine vntruthes, with
 which Maister Iohn Iuell charged
 him in his late Sermon at Paules
 Crosse the viii. of Iuly.
 Anno . 1565.

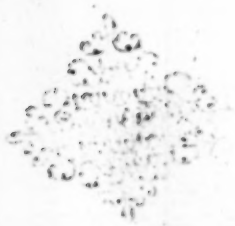


ANTVERPIÆ
 typis Ægid. Dieft.
 26. Iulij.





A BRIEF EXAMINATION
of the History of the
City of London, from its
first Settlement, to the
present Time, by
John Stow, Esq.
London, 1667.



Printed by
J. Stow, at the
Sign of the Ship
in St. Dunstons Church
Lane.



TO THE READER.



OR so muche (Gentill Reader) as Maister Iuell hitherto hath refused my reasonable request, touching his sermon at Pauls Crosse of the. 27. of Maie last, to be imparted vnto me, so as he will stand vnto it; and hath since that time eftsones doubled his euill demeanour towardes me, and his iniurie towardes the truth, by his other late sermon of the. 8. of Iuly last: I trust I shall seme to do neither besydes the dutie of an honest man, if I cleare my selfe of slaüder obiected, neither besydes that apperteineth to my calling, if I defend the truth impugned. I confesse in very dede, it shold better become my person to bestowe a iust treatise vpō these pointes, thē such short pamphlets, which I wold willingly do after the measure of my simple lerning, if I had the said sermons ei-

A ij ther

ther printed, or by M. Iuell hymselfe subscribed. But the case standing as it doth, and the same being yet denied: I thinke it better thus to write briefly, then by silence to seme to acknowledge a gylt, to suffer thee to remaine deceiued, and the truth iniured.

If the points whereto now I make answer, were mo or fewer, or vnder an other forme of wordes vttered, then here thou findest them reported: therein I am blameles, who folow such informations, as fresh from Paules Crosse I haue receiued. That such thinges were there spokē, I am not without cause perswaded: seing that the informations by sundry persons aparte made, without diuersitie agree in one. And because thou art desyrous with many other to be resolued therein, to be short, thus it is.

COncerning his sermon of the. 27. of Maie, there was no great thing said worthy to be answered, besydes his dis-
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proufe of certaine auncient fathers in the
first article of my booke alleaged. Of whose
good auctoritie I purpose to treat here-
after at large, for so the matter requireth.
Whiche to do at this present, the tyme
and occasion serueth not.

Touching his other sermon of the eight
of Iuly, as the matter he treated of was of
more weight, so was his dealing therein
of more falsehed and shamelesnes.

First, whereas he bare his hearers in
hande, that in my secōd article for proufe
of receiuing vnder one kinde, I had belyed
S. Paul, as though I had said, that in the
tenth chapter of his first Epistle to the
Corinthians, he had made no mencion
of the cuppe, for whiche he triumphed
at me not a litle:

How truly this was said, let my booke
be triall, where vpon occasion of S. Pau-
les receiuing of one only kynde after S.
Chrysostomes mynde, thou shalt fynde
Reader, these wordes, in the first print,

fol. 41. a. in the later print, fol. 61. a.

It is not to be marueiled at, albeit S. Paul
deliuered to the Corinthians the institution
of our Lordes supper vnder both kyndes, that
yet vpon occasion geuen, and when condition
of time so required, he ministred the commu-
nion vnder one kynde, sith that without
doubt he tooke that holy mysterie vnder one
kynde for the whole Sacrament, as we per-
ceiue by his wordes, where he sayeth: Vnus
1. Cor. panis, & vnū corpus multi sumus, omnes,
10 qui de vno pane participamus. One bread
and one body we being many are, all, that
do participate of one bread. where he spea-
keth nothing of the cuppe. Thus there.

Now iudge who list, whether in respect
of those wordes of S. Paul, I might not
saye as I dyd, where he speaketh nothing of
the cuppe. for in those wordes in dede he
speaketh not of the cuppe. And that my
word (where) hath relation to that sen-
tence of S. Paul only, not to the whole
chapter. For neither coulde I be so blind,

as not to see mention of the cuppe made
in the next sentence before, and how ab-
surd had it ben by denying so knowen a
trouth, to haue geuen such aduantage to
the aduersarie? Now that S. Paul in that
sentence speaketh nothing of the cuppe,
I will be tried by the most auncient, and
truest copies both Greke and Latine, and
by iudgemēt of them of M. Iuelles owne
secte them selues, yea by the english Bibles
and new testaments of best auctoritie.

Item where I saye in my booke, that the blessed sacrament is not called commu-
nion, because many, or as M. Iuell teacheth,
the whole congregation communicateth toge-
ther in one place, but because of the effect of
the sacrament, for that by the same, we are
ioyned to God, and many that be diuers, be
vnited together, and made one mysticall bo-
dy of Christ, which is the church, of which
body by vertue and effect of this holy sacra-
ment, all the faithfull be members one of an-
other, and Christ is the head, for proofe where
of

*In the first
print, fol.
14. in the
2. fol. 29.*

of there I alleage Dionys. Arcopagita:
Against this he pretended to haue the
auctoritie of Pachymeres, of Haimo, of
Hugo Cardinalis, and Gerardus Lori-
chius. For his proufe he alleaged certaine
wordes as out of Pachymeres.

To this I answer. First, that Georgius
Pachymeres in his Greke Paraphrasis v-
pon Saint Dionysius, where only he had
cause thereof to treat, wrote no suche
wordes, as according to thinformations
Maister Iuell alleaged. Neither without
doubt hath Haimo, Hugo, or Lorichius
any thing to the contrary of the doctrine,
which in that behalfe my boke reporteth.
Now whereas M. Iuell byndeth vs to the
auctoritie of the first six hundred yeres
after Christ, and admitteth none for vs
that wrote sithens: what reason is it he
shuld be heard, bringing against vs such
as be farre out of the compasse of those
yeres, and otherwyle in his opinion ob-
scure men, and of no fame?

Lorichius lyueth in our time, Hugo
Cardinalis lyued Anno Domini. 1230.
whom M. Iuell doubtles litle esteemeth,
as he who in his replyes to M. D. Cole
disgraceth men of greater lerning then
this Hugo was of, with the contemtable
name of the blacke Gard. Yet now he
thinketh good to make his most aduan-
tage of them, and of who so euer come
to hand, albeit their wordes that make for
his purpose against the doctrine of Saint
Dionysius touching this point, are not
yet brought forth.

Georgius Pachymeres a Grecian, wrote
not full three hundred yeres past, Haimo
long before, about the time of Charle-
maigne. These, as the two other, nor with-
standing their age, I esteeme as I ought.
But their bare names without any sentēce
alleaged, proue nomore the contrary of
that I affirme, the potecaries empty pain-
ted boxes yelde holesome medicines for
the sicke.

A v

Item

Item where in my booke among ther
in the first places of holy scripture for proufe of
print, fol. cōmunion vnder one kynde, I saye, that
41. in the the place of the. 17. chapter of the Actes
secōd print might be alleaged, and adde for better
fol. 61. auctoritie of that point, the iudgement
of S. Chrysostome, with these wordes :

Where Chrysostome and other fathers vnderstand the bread that S. Paull in perill of shipwracke tooke, gaue thanks ouer, brake, and eate, to be the holy Sacrament.

Hereof M. Iuell tooke occasion to saye his pleasure of me, that I mysreported S. Chrysostome, and belyed him, and therefore was not to be trusted. &c.

Vnderstand Reader for my discharge, how good cause I had so to wryte, and how litle cause M. Iuell had so to saye. For S. Chrysostome writing vpon the sequenth chapter of S. Matthew, hom. 17. *operis imperfecti*, which worke hath ben alleaged hitherto both of catholikes and ghospellers of all sortes vnder the name
of

of Chrysostome, though it hath ben in
some places corrupted by Origenistes &
other heretikes for maintenance of their
heresies, sheweth himselfe in playne wor-
des to be of that opinion. Neither ought
the errours of the Grekes by false meanes
coueyed in to that worke, diminish the cre-
ditie of the whole, specially of that which
to this day no man euer found fault with
al. Because the place is notable, and ma-
keth clearly for proufe of the reall pre-
sence in the sacrament, and for commu-
nion vnder one kynde: I may do well to
recite the whole, thought it be somewhat
long. *Sed quia de Sanctis coepimus dicere &c.*

Because we haue begonne to speake of holy
thinges, it is not to be left vnspoken, that san-
ctificatio is one thing, and that which is sancti-
fied, an other. For sanctification is that, which
sanctifieth an other: but that which is sancti-
fied, can not sanctifie an other, though it selfe
be holy. As for example, thou makest the signe
of the crosse ouer thy bread which thou eatest,
right so as S. Paul saith, for it is made holy by
the word of God and prayer, thou hast sancti-

fied it, thou hast not made it sanctification.

But that which the Priest geueth with his hand, is not only thing sanctified, but also sanctification, for asmuch as not only that is geue which is sene, but also which is vnderstanded.

And so it is lafull to cast of the sanctified bread to beastes, and to geue it to infidels, because it doth not sanctifie the receiuer. But if that which is taken of the hand of the Priest were such a thing, as that is which is eatē from of the boorde, all would eat from of the boorde, and no man would receiue of the Priestes

Luc. 24. hand. Wherefore our Lord also did not only blesse the bread in the waye, (he meaneth at Emaus) but gaue it also with his hand vnto

Act. 27. Cleophas and his felow. And Paul as he was vnder saile, did not only blesse the bread, but also with his hand gaue it to Luke, and to his other disciples. Now that which is geuen with the hand, is not to be geuen to beastes, nor to infidels, for that is not only sanctified, but also sanctification, and sanctifieth the receiuer. Thus Chrysostome.

In which wordes he doth both expoude the place of the. 24. of S. Luke for the Sacrament, and also saith expressely touching the place of the. 27. of the Actes,
that

that S. Paul in the shippe gaue the bread
with his hand to Luke, and to the rest
of his disciples, and that the same was
not only a holy thing, but also sanctifica-
tion, which sanctifieth and maketh holy
the receiuer, which is this blessed Sacra-
ment that we speake of, which M. Iuell
and the rest of his felowes make to be
but a signe, and figure of a holy thing.

Now Reader, for so much as Chryso-
stome sayeth, that this sanctification, this
thing that maketh other things holy, is
geuen by the Priestes hand: I wold thou
shouldest demaund of M. Iuell, when
thou meetest him next, what that is. Re-
quire him to answer thee directly. And
tell him, that it can not be vnderstanded
of Christ spiritually receiued, for that is
not the thing which is geuen by the prie-
stes hand. Aske him further, where this
sanctification resteth, whether it be in
the bread, or in the priest. for seing that
after the mynde of S. Chrysostome, it is

A vij

geuen

geuen by the hand of the priest, it must
be either in the priest that geueth it, or
in the thing that is geuen. I trow, M.
Iuell will not saye, that the great power
to sanctifie other is in the priest, for it is
the proper act of God, as him selfe wit-
Exod.31. nesselth, *Ego Dominus, qui sanctifico vos,*
it is I your Lord, which do sanctifie you.

Then the priest sanctifieth not, but only
deliuereth the sanctification. Now yf
this Sacrament were nothing in it selfe
but bread, as M. Iuell, and all that newe
Geneuian clergy teacheth; how could
this sanctification by their doctrine be in
it? For the bread being but a domme
creature, is not apt to receiue sanctifica-
tion, as they saye, much lesse can it san-
ctifie an other. Then sith there is a thing
geuen by the hand of the priest, in which
this sanctification resteth, and the same
can neither be the priest, nor the bread:
what remaineth, but that of force M. Iu-
ell must confesse, that it is none other,
but

but the most precious body of our Sa-
uour Christ in that holy Sacramēt, who
as S. Paul saith, is our righteousnes, san-
ctification, and redemption, which body I. Cor. I.
neuer being separated from the godhed,
is euen that which sanctifieth vs?

Item where I saye in the third article
of my booke, that *I neuer read, neither I
thinke M. Iuell, or any the best lerned of his
syde is able to proue, that the church Service
was within the first six hundred yeres in any
barbarous or vulgar tonge:*

Against that M. Iuell would seme to
alleage me against my selfe, making me
forgetfull of that I had said before, and
contrary to my selfe. And therefore he
alleaged out of my booke certaine wordes,
where I make as it were an antithesis be-
twene the Nouices in faith of S. Paules
time, and the church of our time, uttering *in the first*
these wordes: *Their prayer* (I meane the print sol.
first lerners of the faith) *was not vailea-* 70. 4. in
ble for lacke of faith, and therefore was it to the second
sol. 95. 4
be

be made in the vulgar tongue, for increace of
faith. Our faith will stand vs in better stede,
if we geue our selues to deuout prayer.

To this I answere. I speake of the
church Service, and M. Iuell alleaged a-
gainst me my wordes mencioning the
prayer of the first lerners of the faith,
which commonly was pronounced in an
vnknowne tange through the working
of the holy Ghost miraculously to litle
profite of the hearers. Now betwen such
maner of prayer in the begynning, and
the publike Service which afterward in
continuance of time the church had in
due and settled order, is great difference.
I speake of the one, M. Iuell obiekteth
the other to no purpose, but only to shew
of a will to discredite me. Verely by this
he proueth no contrarietie to be founde
in me, where with (as I am informed) in
his Sermon full bitterly he charged me.
If he had either charitie, or honestie, or
iudgement, hauing read the third article
of

of my booke, he might well haue vnder-
standed, that I meane by church Seruice
a farre other thing, then the vncertaine
and as yet vndisposed prayer of the very
first infantes and enterrs in to the faith
in S. Paules time.

For proufe that certaine Nations had
the church Seruice in vulgar and barba-
rous tonges, he alleaged S. Thomas of A-
quine and Eckius, whom otherwheres he
scoffeth at as men of small auctoritie, to
such streightes for this point is he dryuē.
And yet that which they saye is farre from
prouing his assertion. For as concerning
that which he brought out of Clemens
Alexandrinus, Origen, S. Chrysostome,
Hierome, and Augustine, much lesse pe-
teineth it to this purpose. He that being
asked the way to Yorke, answered a pottle
full of plummes, said as aptly to the que-
stion, as M. Iuell answered to this direct
point out of the forsaide fathers.

Neither more maketh the decree of
Iustiniā for proufe that the seruice was in
any

De Eccle any other the the Greke and Latine tong.
fiast. di. in the East and West church, which to
uersis ca. that ende he alleaged: but only that Bi-
pitulu, cō shops and Priestes should pronouce their
lit. 123. wordes at the Masse and other Seruice
with an audible and distinct voice. Nei-
ther is he able to proue, that that decree
was to be extended to the Latines, and to
all the people of Christendom, to whom
in his Sermon he said it to pertain. If
he would stand to Iustinians decrees, he
would sone be brought to recant in the
chiefe pointes that be in questiō betwixt
vs and the Ghospellers, as the lerned in
the Ciuill lawes do well knowe.

In the .j. print, boke, I alleage a testimonie out of Saint
fol. 80. Augustine *lib. 1. contra. 2. epistolas Pelagia-*
in the se: *norum ad Bonifacium, cap. 1.* in which that
cond, fol. holy and lerned Bishop acknowlegeth
107. the Bishop of Rome his superioritie, En-
glishing his wordes so smoothly as the
roughnes of the Latine phrase, which in
sundry boke I founde vniforme permit-
red

ted, and there do note in the margent.
this part of the sentence in Latine, so as
I founde it in bookes of sundry impres-
sions, *Quamuis in eo præmineas celsiore fa-
stigio specula pastoralis:*

Hereat M. Iuell toke occasion to carpe
me, and to saye his pleasure of me, that I
had mangled S. Augustines place, left out
the verbe *est*, placed a nominatiue case
without a verbe, put *communis* without a
substantiue, writtē *specula* for *specula*, had
made S. Augustine to speake false Latin,
and had done I can not tell what.

To all this I answer. I alleaged the place
faithfully as I founde it. And if M. Iuell
will trye my truth herein, let hym vewe
the bokes of sundry Paris printes in folio,
and of Lions print in octauo, and he shall
fynde *specula*, not *specula*. And in tourning
the place into English, not being so hardy
as to alter any worde of the boke, where-
in I should geue the aduersarye occasion
to charge me with the crime of a falsafie:
for that I thought not to be vpright
dea-

dealing; I englished it so, as the wordes
semed best to beare. Wherein the fault
which M. Iuell charged me with, is not to
be imputed to my falsehed, putting the
wordes as I founde them, but to the prin-
ters ouersight, if any were. Neither do I
make S. Augustine to speake false latine,
but so as the bookes which I consulted,
report him to speake. But what fault so
euer he found with my grammer, certaine
it is as touching diuinitie, that Saint Au-
gustine for all that in the forsaide place to
Bonifacius, acknowlegeth the Bishop of
Rome his superioritie ouer and aboue all
other Bishops.

By this I perceiue, whereas M. Iuell to
impaire my credite in the opinion of the
vnlearned people, charged me with incon-
grue speech in the Latine tong, he would
if he could, also charge me with incōgrue
behauoure in Christian life. For that is
the marke he shooteth at, to discredit my
person, whereas he seeth, he is not able to
disproue the doctrine that I defend.

If

If these be the greatest faultes he could
fynde in my boke, there is no great cause
why his huge booke made against it, that
now is in printing, shold be so much de-
syred, or susteine so great an expectation.
Which expectation the greater it is, the
more it shall cause men to contemne it,
and laugh at it, if they shall see so great a
hill after so long trauaile, brought a bed
but of a foolish mouse. If greater faultes
had ben founde, Paules Crosse had rong
of them. For these forerunning sermons
haue set forth the specialst pointes, to
disproue the doctrine of the Catholike
church, to discredit me, and to gete cre-
dite to his owne booke.

And whereas he vaunted him selffe to
haue noted against my boke .97. errorrs
within the compasse of the first .80. lea-
ues of his said booke: In case they be of
the same coyne that these be of, which he
hath pyked out for his best shewe in the
pulpite, as by such coyners they be ease-
ly coyned: so may they be sone reiected,
when

If

when they come to sight, as being light
of weight, and counterfeites. If all were
erroneous and faulty, that M. Iuell is not
ashamed for such to note and reprove,
then were the whole summe of the Ca-
tholike faith and Christian religion erro-
neous and faulty. With the teachings &
Iohn. 14. promptings of the holy ghoste, where-
with the church hath hitherto ben prefer-
ued from error in faith: it is small shame
my simple doinges by M. Iuelles light re-
port to be named erroneous and faulty.

I vnderstand by myne informations,
that he spake of certaine other pointes,
wherin he sought how to impugne the
truth, & to discredit me, as of the secrete
pronouncing of the Canon in the West
church, of chaulters standing in churches
of olde time toward the East, and such
the like matters of smal weight not wor-
thy thanswering. But now I intend not
by making any answeere thereto, either
to trouble thee, or to payne my selfe be-
ing otherwise fully occupied. This much
I thin-

I thinke to be ynough for this time, to
satisfie thy request, to defend the truth,
and to cleare me of the vntruthes, with
which I was of M. Iuell vniustly charged.

Now to ende Reader, if thou be settled
in the catholike faith, there staye thee,
what so euer thou heare and read to the
contrary, and thanke God of it. If thou
be wauering, nor yet thoroughly settled,
but indifferent as it were to the one sy-
de or the other: be well assured, that the
faith of the catholike church of these ny-
ne hundred yeres past be sufficiently dis-
proued and confuted, which in dede can
not be Christes promise standing, and his Mat. 28.
prayer made to his father for the church Iohn. 14
performed: before thou aduēter the ver-
lasting state of thy soule by thy priuate
choise of a newe founde faith in these la-
ter perilous times towards the cōming
of Antichrist first preached. Antuerpia.
1565. 24. Iulij. Tho, Harding.



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